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Downholme and Marske



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Head of School: Mr S. Gatill, NPQH

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**THE BENEFICE OF RICHMOND WITH HUDSWELL, DOWNHOLME
AND MARSKE**

www.richmondhudswellparish.org.uk

MINISTRY TEAM

RECTOR

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martin.fletcher@leeds.anglican.org

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PRAYER REQUESTS

Prayer requests to pray@richmondhudswellparish.org.uk or text 07394 907924

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CHURCH OFFICERS - ST MARY THE VIRGIN, RICHMOND

<u>Mayor's Warden</u>	Dr Peter Trewby	824468	24 Hurgill Road
<u>Rector's Warden</u>	Mrs Jan Jack	07725 574188	jjackuk@gmail.com
<u>Warden Emeritus</u>	Mr David Frankton	823531	8 Allans Court
<u>Director of Music</u>	Mr Chris Denton	07817 386070	chrisjdenton@gmail.com
<u>Bell Captain</u>	Mrs Susan Welch	823700	8 Maple Road
<u>Head Verger</u>	Mr Leonard Scrafton	824106	14 Pilmoor Close

Parish Administrator

Claire Murray 07394 947819 pa.richmondhudswellparish@gmail.com

OFFICERS OF THE PCC (AND OTHERS)

<u>Lay Chair</u>	Dr Peter Trewby	824468	24 Hurgill Road
<u>Secretary</u>	Sharon Digan	07791 426659	12 Pike Purse Lane, Richmond
<u>Treasurer</u>	Paul Carnell		stmarys@paulcarnell.co.uk
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<u>Magazine Adverts</u>	Jeanette Sunderland	jeanettesunderland@outlook.com	
		07812 109243	

N.B. Each church is open for private prayer at the time of writing; when public worship resumes as shown below, it will be subject to Diocesan distancing & music guidelines. Please check web-site for up-to-date details.

CHURCH SERVICES - St MARY THE VIRGIN, RICHMOND with Hudswell

8.00 a.m.	Holy Communion	Every Sunday from 2nd May
10.00 a.m.	Parish Communion Worship for All	Every Sunday apart from 3rd Sunday (including communion) Every 3rd Sunday
4.00 p.m.	Café Church Fun-Key Church	3rd Sunday (every 2 mths—Jan, March etc) Last Sunday each month
6.30 p.m.	Choral Evensong Free to Be	Second Sunday each month 3rd Sunday (every 2 mths—Feb, April etc)
9.15 a.m.	Holy Communion	Every <u>Wednesday</u>
10.30 a.m.	Holy Communion	Every Thursday from 22nd April in the Town Hall (instead of Trinity Chapel– Covid)

PARISH OF ST MICHAEL AND ALL ANGELS, DOWNHOLME

CHURCH OFFICERS

<u>Reader</u>	George Alderson	68, Brompton Park, Brompton on Swale DL10 7JP	07487 257646
<u>Church Warden</u>	Mrs Jean Calvert	823001 Thorpe Farm, Reeth Road, Richmond	
<u>Organist</u>	Alastair Lunn	2 Hurgill Road, Richmond	
<u>Church Treasurer</u>	Phil Ham	'Sundale', Reeth, DL11 6TX	
<u>PCC Secretary</u>	Rev Jennifer Williamson	824365	rev.jenny1@btinternet.com

CHURCH SERVICES AT DOWNHOLME

9.30 a.m. Morning Prayer Every second Sunday

THE PARISH OF ST EDMUNDS, MARSKE

CHURCH OFFICERS

<u>Church Warden</u>	Mrs Ruth Tindale	823371	Skelton Lodge, Marske
<u>Organist</u>	Mrs Jennifer Wallis	822930	1 School Terrace, Marske
<u>Treasurer</u>	Mr Peter Coates	07801521954	Orgate Farmhouse, Marske peter.coates54@hotmail.co.uk
<u>PCC Secretary</u>	Rev Jennifer Williamson	824365	rev.jenny1@btinternet.com

CHURCH SERVICES AT MARSKE

11.00 a.m. Holy Communion Every Sunday except 2nd (& 5th) Sunday
11.00 a.m. Morning Prayer Every 2nd (& 5th) Sunday

EDITORIAL from stmarys.maged@gmail.com

It seems that we are starting to experience the first stirrings of the road towards a more normal life. With more and more people vaccinated, a greater understanding of how Covid is spread and a heavy dose of caution, activities which have been closed off for so long are beginning to return. It is to be hoped that the previous experience of easing restrictions, which had to be followed by a much stricter lockdown, will encourage people to take personal responsibility for moving cautiously to enable a more normal life to resume.

However, we are all well aware that this is only a way of controlling the spread of disease in our own country. There's a whole world beyond our shores whose people need the same protection that we have been afforded through effective vaccination and a national health service, free at the point of use. Never has giving to help others been more important.

Within the doors of our own churches, it is becoming possible for more people to attend worship in person and, perhaps in the near future, be able to take communion personally rather than spiritually? Keeping in touch with plans via the benefice website is the way many will be able to do this. Do we know of anyone who can't access the website? How can we keep them within the information network of a caring church?

The gradual return of singing in church has been welcomed. By the beginning of May, our own Worship for All singers and the St Mary's robed choir will have made sung contributions to worship. How long before the congregation can join?

There's lots of variety in this edition, buoyed up by new contributions from readers—so much so that it has been impossible to fit everything in this month. The June edition will resolve this. We mark the passing of HRH Prince Philip, the Duke of Edinburgh by a tribute to his awards scheme, whilst we have two jigsaw-related contributions, a female saint, the feasts of May explained and more from Downholme and Marske. Another walk from William, another stained glass window explained by Jane and updates on activities 'trailed' in earlier magazines. Please do note the plans for Christian Aid Week—especially the ways to donate and the Quiz on 14th March.

Thanks, as ever, to those who contribute to this publication, Keith and the delivery team who get it to you and Ian Short for his photographic skills.

Deadline for June edition - 15th May

This month's cover photo montage by Ian Short is of birds of the moorland in Swaledale



Martin's Message

May 2021



'April showers bring May flowers...'

Well, that might have been so in a normal year but 2021, like last year, is anything but normal! All being well, however, on the 17th we will progress to Step 3 of the government's roadmap as lockdown restrictions are lifted further. In so many ways – and as the bluebells bloom – it will feel as if elements of 'normality' are returning. And all this will coincide with the culmination of the joyful, hopeful Easter season, with Pentecost this year falling on Sunday 23rd.



Pentecost, our celebration of the outpouring of the Holy Spirit, serves to remind us that we can do nothing by our own strength – and of the abundance of God's grace. All we need to do is open ourselves up to receive that grace, to learn to trust in it. Bishop John has spoken graphically of God's grace as being like a river: we are invited to allow ourselves to float in it, to be borne along by it; to 'go with the flow'.

Ten days before Pentecost we will celebrate **Ascension Day** (Thursday 13th). To mark this major festival there will be a special service of Holy Communion in St Mary's at 7pm. Like last year, this will be a service when the Richmond Deanery will be invited to join together for worship. Unlike last year, it will be a 'blended' service with people able to attend in person as well as online. On Ascension Day we recall how the disciples were called by the risen Lord Jesus to continue his missionary work, and invited to wait until they had been 'clothed with power from on high'. Together, we too are called – and equipped – to play our part in building the Kingdom.

The short period between Ascension Day and Pentecost has become established in recent years across all denominations as the time for a wave of prayer known as '**Thy Kingdom Come**'. At the heart of our prayer are the words Jesus himself taught us, 'Thy kingdom come, thy will be done'. In striving to back up our petitions with action we can confidently expect God to use us to help answer this prayer. In previous years there have been a series of prayer walks across the Deanery *for the Deanery*, with last year's walks being virtual!

This year, a range of online resources for all ages will be available, from a 'Novena' (in which we will pray the psalms) to a series of short videos produced by the Archbishop of York's Youth Trust: watch this space!



For many years, the second week of May has been kept as **Christian Aid Week**, and this year is no exception (10th–16th). Further details of how to support this worthy cause in Christian outreach can be found elsewhere in this issue.

On the Saturday 15th the Richmond with Hudswell PCC will be meeting for a **PCC Away Day**. They will be looking to set our priorities as the parish church of Richmond with Hudswell for the coming year – and with the ongoing lifting of lockdown we can begin again to make plans, not least in matters of mission and outreach.

The Richmond with Hudswell Annual Parochial Church Meeting (**APCM**) will take place on Sunday 9th, straight after the 10am service. Like the service itself this will be a 'blended' event to enable attendance in person and online. We will be electing our Churchwardens and PCC members for the year ahead, and appointing our church officers. Please pray for those who represent and serve us in this way – and please let them know what you feel our priorities should be as begin again to make plans for the future.

In this spirit, with the **Downholme and Marske APCM** having taken place on 13th April please pray for our Churchwardens Jean Calvert and Ruth Tindale, along with each and every member of these church communities – all of whom play their part in some way in the life, worship, mission and outreach of St Michael's and St Edmund's. Why not pop in to either of these beautiful churches to say a prayer – and to appreciate the beautiful flower arrangements so lovingly and faithfully maintained.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us all evermore,

Martin

N.B. In addition to the regular services at St Mary's as set out earlier in the magazine, there will be a Deanery Ascension Day Service at 7 p.m. taking the form of 'blended worship.' All are welcome.





May they rest in peace and rise in glory.



**We have laid to rest those
who have died.**

Maggie Love	13th March
Anne Tennant	21st March
Sylvia Pearson	28th March
Ann McDonald	4th April

*Whatever we were to each other, that we are still.
Speak of me in the easy way in which you always used..
Let my name be ever the household word that it always was.
Let it be spoken without effort, without the ghost of a shadow in it.
Why should I be out of mind because I am out of sight?
I am but waiting for you, for an interval, somewhere very near...
All is well*

(Extract from 'Death is Nothing at All' Revd Henry Scott Holland)

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Book Group

Following Lent, the Book Group will continue to meet with a new book as its focus. The first meeting is on 29th April at 2.00 p.m until 3.15 p.m., meeting via Zoom. Thanks to the excellent services of our delivery team, you may get your May edition of the magazine before the 29th. However, do not be concerned if you do not see this announcement until after the first meeting has taken place. **All are welcome.**

Please contact **MARTIN** if you would like to join the discussion. The book chosen for discussion is **Dr Rowan Williams'** book '**Resurrection**' (ISBN0829815414)



 THE CHURCH
OF ENGLAND
Diocese of Leeds

Charity of the Month: May 2021

USPG



May sees us return to focus on the United Society Partners in the Gospel as our Charity of the Month. It is 320 years since this Anglican mission agency was formed. Its role is to partner churches and communities worldwide in a mission to enliven the Christian faith, to champion justice, to strengthen relationships and to unlock the potential in communities in support of **the three strategic aims** of which **championing justice is one**.

The other strategic aims are **'to re-think mission'** in a 21st century world and to **'energise church and community.'** As a world-wide organisation, USPG sets out to support and confront the practical issues which impact upon people's lives in different parts of the world, often the result of global or regional politics. Thus the forced displacement of people in higher numbers than ever before, leading to the desperate plight of migrant populations, offer the challenge of working to change political decisions across national boundaries.

Gender inequalities and injustices may often stem from cultural matters within societies, some of which may be underpinned by particular interpretations of prevailing religious beliefs. Layered into all of this is also the global threat of the degradation of the environment. Again, USPG aims to offer support, guidance and encouragement to communities at local or national levels in tackling these issues at that level but underpinned by faith and beliefs which transcend boundaries.



Thus USPG is asking for our support to enable them to support their work with local churches around the world in their efforts to improve their societies. Donations can be made via their website: www.uspg.org.uk

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Services at St Mary's - On-line or Dial-In

contact: Revd Paul Sunderland (Curate)
(07989 178196)



As things become clearer , it is good to be back in our church for the 10am Communion Service and also Wednesday for the 9:15am service but we will continue to offer on-line access through Zoom or You Tube. We are also still offering Deanery Compline daily at 9.00 pm and this is available online or via our Dial-In Service. Thursday Communion is now in the Town Hall but is not streamed/broadcast.

If you feel unable to return to Church when it is open, there are still a number of ways in which you can connect with us via the internet or through our dial-in service over the phone. **If you chose to join online**, you can find all the instructions on our website: www.richmondhudswellparish.org.uk (Previous services on 'catch-up' on YouTube). **This offers the choice of joining and interacting with others via Zoom or simply viewing the service as it happens on YouTube.**

If you chose not to use the internet, our Dial-in service may be ideal for you.

<u>To join</u>	<u>Meeting ID</u>	<u>Passcode</u>
Sunday 10.00 a.m. services	853 3603 7106	821818
Wednesday 9.15 a.m services	818 9876 3021	836664
Daily Deanery Compline 9.00 p.m.	878 8787 1612	975203

It's really easy, all you need to do is dial this telephone number: **0131 460 1196** (the cost of the call will not be any more than a local call). You will then be asked for the meeting ID and Password. These are shown above and you need to use the correct one for the service you want to attend. You will be able to sign in up to 15 minutes before the service is about to start (the service will never start early).



Although not meeting as we used to, there are weekly Fun-Key challenges on line for all of those who are young at heart—but particularly the young in years!

Looking for a break from home schooling? Still child-minding?

Get full details from the www.richmondhudswellparish.org.uk

by clicking on 'What's On' and going to the second page under 'Events'

Tell your family and friends—anyone with children and looking for activities.

LOYAL DALES VOLUNTEERS

The title for this series of articles is apt for the activities in our area which have been described over the past year. They are community-led activities in the main whose 'workers' give their time and expertise willingly and free of charge to ensure that the benefits of their chosen work ensure the continuation of services to others. They are loyal in their commitment of time, loyal to the people they serve, they offer their service in the dales and they are volunteers.

It is fair to point out that the source of the title is groups who had no choice in what they did and loyalty was required, not requested! The original 'Loyal Dales Volunteers' were bands of local men formed into militias and led by professional soldiers or wealthy landowners. They were given drill and called out in times of civil unrest or national emergency. So, in the case of our own dale, a regiment—perhaps a sort of 'Dad's Army' - was formed to defend against Napoleonic invasion. A Ripon group was disbanded when they sided with the very rioters they were mustered to disperse!!

But I digress! With the sad recent death of Prince Philip, much legacy coverage focussed on his foundation of the Duke of Edinburgh' Award Scheme and its impact on those who took part. Many interviewed said how much following the Award programme had led them to be active in volunteering in their communities. As a tribute to the late Duke, we look at his award scheme, in which a number of readers may have participated, and its impact in generating the spirit of service to others.



SIXTY FIVE YEARS YOUNG—CHALLENGE AND SERVICE

The concept of offering young people opportunities and an organised way of learning new skills, facing and overcoming physical and mental challenges, improving physical well-being and serving others was by no means a new one when Prince Philip developed and introduced his award scheme in 1956. Until that year, the main route for participating in such activities was

through uniformed organisations such as the Boys Brigade, the (Boy) Scouts, later followed by the Girl Guides.

The founder of the Boys Brigade, Sir William Alexander Smith, wanted to establish an organisation for boys combining drill, fun activities and a Christian message. It was in 1883 that he set up the first company in Glasgow. By 1886, camping and outdoor activities became a central part of the offer. This was the first such organisation in the world and others followed.



Underpinning all of these movements in Britain was a desire to instill the values of discipline, service to others and personal fitness—all based upon a Christian ethos and often offered under the umbrella of the Christian church. If young people sought such challenges, it was through these uniformed groups that they could be found. Secondary schools increasingly began to add some of this activity via their extra-curricular offerings, but not with an awards structure which the uniformed organisations all offered.

Prince Philip was strongly influenced by his own schooling at Gordonstoun, his military service and the writings of Kurt Hahn, the co-founder of Gordonstoun School with Sir Laurence Holt. Hahn himself had a varied background. Raised as a Jew and head of the Salem School in Germany until 1933. Hitler's developing active persecution of Jews and Hahn's fierce criticism of the German leader led him to move to Scotland to found a new school, based upon Salem School's principles and his own educational beliefs.



Prince Philip at Gordonstoun



Kurt Hahn 1886-1974

Hahn's philosophy was based upon respect for adolescents, whom he believed had innate decency and moral sense but who were corrupted by society as they aged (discuss?). He believed that this corruption could be overcome by giving students opportunities for personal leadership and responsibility and then see the results of their own actions.

He also firmly believed that outdoor education was a central means through which this could be achieved. He also emphasised what he called 'Samaritan service', having students give service to others. Hahn saw this element as focusing on students finding a Christian purpose in life. All of this to counter what he called 'the Six Declines of Modern Youth' namely, the decline of fitness, initiative and enterprise, memory, skill and care, self-discipline and finally compassion. His solution was to motivate students to become physically fit, partake in expeditions which challenged endurance and the need to work together with others, projects which involved craft and manual skills and rescue (e.g. first aid, life saving at sea, hill rescue)



Gordonstoun School

What can be seen in this is Prince Phillip's belief in Hahn's ideas influencing the shape of the Duke of Edinburgh's Award Scheme, to which Hahn himself was an adviser.

Some readers will be familiar with the scheme in outline through the participation

of members of their own families or in detail through their own journey through the award's three stages—Bronze, Silver and Gold. At each stage, participants must commit themselves to a period of volunteering, to physical activity, to new skills development and to take part in an expedition. For the Gold award, there is an additional requirement—to take part in a residential activity or course which takes place with people unknown to the participant in a setting away from home and in an unfamiliar environment. This can be with any age group but must be with a Licensed Organisation and involve five consecutive days of activity with four consecutive overnight stays.



DofE Award expedition group



Duke of Edinburgh Award badges

At each stage, there is a specified time commitment. For example, in volunteering, the participant must commit to giving their own time on a regular basis and without charge (apart from necessary expenses) for three months to achieve Bronze Award standard, for Silver, six

months and for the Gold Award, twelve months. People who join the scheme at Silver level without having done the Bronze Award have to add the bronze service period to the Silver requirement (i.e nine months instead of six) in order to gain the award. This demonstration of commitment over a longer period of time is replicated in the other areas. No short cuts allowed!

Participants are given a log book at the start of their 'journey' by their organiser/ leader, many of whom are doing this work as volunteers themselves. Assessors of each activity are also volunteers. Each is asked to write a summary of the participant's engagement, development, progress and achievement over the course of their involvement. So it's not just a question of 'turning up' to get the accreditation.

As a former assessor in a couple of areas myself, I used to talk to the young person him/ herself about what (s)he wanted to develop or work on during the period of engagement and also review progress from time to time—often as an informal but focused 'chat', for it always has to be remembered that this is not 'school'—but it nevertheless could be a very



Prince Phillip meets Gold Award winners

useful way to help young people to be openly reflective about what they had been doing. For the participant to complete the full award to Gold standard, there is the additional incentive of attending an formal award ceremony either at Buckingham Palace or Holyrood House in Edinburgh.

One of the great commitments Prince Philip showed was to ensure that he attended each ceremony in person for many years, thus presenting the awards himself on over 5000 occasions. His rationale was simple—if the Gold award winners had shown such a high level of commitment and achievement over such an extensive period of time, it was incumbent upon him to commit to the ceremonies. But beyond that was his unfeigned pleasure and quiet admiration of those who had completed the full DofE journey and his interest in finding out what they had done to get there through conversations on the awards day. HRH The Earl of Wessex has taken on this mantle.



In all of the tributes paid to Prince Philip, the one most frequently mentioned is the award scheme—because of its undoubted success in engaging so many young people over such a long period of time and, crucially for many, being a strong and positive influence on the direction of their lives as they emerged from adolescence to adulthood. (We must stretch adolescence a little to the age of 25 for that is the upper age limit of the scheme!)

As far as impact is concerned, 68% of young people surveyed said they were fitter than when they started the programme, whilst 75% said that it had a positive impact on their lives. Due to the nature of the activities and their positive influence upon the participants, 73% said that it helped them to get into university whilst an employer’s view is summarised by Fiona Tice, Talent and Development Director at Heathrow Airport. “We always look with interest at job applications from DofE Award holders. It suggest that they have stuck at something, have compassion for others and want to make a difference.”

But to summarise the success of the award in terms of ‘where does it get me?’ is to diminish the purpose and the impact of a scheme that is run under the DofE banner in 144 countries across the globe. The fact is that it is a character– forming and even outlook-changing experience. It gives a doorway through which young people, regardless of religion, colour , belief or background can walk through to find a framework and an opportunity through which they can find things in themselves which they would never have believed



D of E International Gold Award Medal

possible. Of the 460,000 participants in Britain in 2019, nearly 70,000 were specifically identified as being from disadvantaged backgrounds.

Clearly its founding principles were rooted in the Christian faith, but, unlike the early days of uniformed organisations, it does not require anyone to walk onto the premises of a Christian denomination to access the structure it offers. The positive view on this is that it doesn't require commitment to a particular religious belief in order to develop ways of developing and living which of such benefit to society.

Prince Philip, the Duke of Edinburgh, has passed on. He will be missed most of all as a husband, father and grandfather. However, his influence on a more public stage will remain for many years. The Award scheme he founded, in which he took such a great interest and in which he constantly sought change and improvement is likely to have a continuing impact on young lives in whose hands the future will rest. And at ground level, it is the young who volunteer to do the Award, in doing it they offer voluntary service and it is through many volunteers that they are encouraged and assessed. A pretty good legacy, methinks!

JEJ

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Following criticism of the BBC and its coverage of the death of Prince Philip, a question. Could you live happily without the BBC? Just try it for two weeks.

That was the recent challenge of the corporation's outgoing chairman, Sir David Clementi, to a group of critics who said they resented the licence fee.

Apparently, nine days later, two thirds of the critics had changed their mind and said that the licence was worth every penny. Sir David observed that when "things that they took for granted are removed from them, they realise how valuable the BBC is."

So he encourages anyone else who thinks that the license is not worth £3 a week, to try life without the BBC. "I think that most people would find it very hard to cope."



"After a year of working from home, Anthony will seize any opportunity to put on a suit"



Judith's suspicion was confirmed - it was a wine gum

AN EASTER REPRISE

Whilst COVID has been responsible for many restrictions over the past eighteen months, including inhibiting church attendance, the introduction of video technology at St Mary's and the subsequent broadcasting of services has had a perhaps unanticipated benefit. Services can be viewed and re-viewed and, through Zoom attendance, discussed by those attending afterwards.

A recent sermon preached by Bishop John attracted much positive comment, not least because it gave answers and posed questions. The text is printed almost in full through the efforts of Alexe Roberts. With the preacher's permission, here it is!

The Easter Jigsaw



One of the things Wendy and I have turned to in this year of lockdowns has been jigsaws. We've not done jigsaws for years and we've had a lot of enjoyment. We worked out a system – I did the simple bits and Wendy did the hard bits. It worked well. It's great seeing the picture take shape before your eyes, all the

various pieces beginning to make sense and come into focus.

That's how I feel when I look at the resurrection. We start with lots of pieces of information which individually don't look definitive, but put them together and you have an emerging picture of a stunning event, one that has ricocheted around the world ever since and has brought a third of the world's population to faith. Because of course, if there's no resurrection, there's no Christianity; just a dead prophet hanging on a cross.

But those who see the jigsaw as a completed picture find there an endless source of hope, energy, and inspiration. The old world, frozen in negativity and confusion, 'defrosts' around us and comes alive in glorious colour. And we know that this is what we're made for – life in full colour, life in abundance.

So let's look at those pieces of the jigsaw that together convince Christians that Christ is truly let loose in the world, even today in a world battered by Covid. Here's the first piece. **There was an empty tomb.** It's in the earliest tradition, and no-one at the time seems to have disputed the fact. So the question is: why was the tomb empty?



Could the Jewish authorities or Pilate have take the body of Jesus away for safe keeping, to stop a dangerous cult developing? If so, then why didn't they produce the body when those silly stories of resurrection started circulating? OK, so maybe the disciples took the body away? But then why would they die for what they knew to be a lie? Every one of them except John – died for their faith.

Here's piece number two. **Jesus kept on appearing to his followers** for weeks afterwards. Hallucination? Hardly – not over such a long period, in such down-to-earth ways, and to so many people (Paul in 1 Corinthians even records Christ being seen by '500 at one time'). I once ate a daffodil in church on Easter morning to make the point that if



someone in the congregation went home and said that the vicar ate a daffodil in church, he might not have been believed, but if 250 people from church all went home and said the same thing you'd have to start taking it seriously. Sadly I have to tell you I ate too much of the daffodil and was sick. I tried it again on another occasion. I was sick again.

Here's jigsaw piece number three: **the disciples were utterly changed, top to toe, inside out.** Here were frightened, demoralised men and women, who'd seen their hopes catastrophically destroyed on the cross, now fearlessly out on the streets telling everyone that Jesus had been raised to life and they'd met him. It was crazy, inviting death for themselves. Unless they just couldn't contain themselves. Unless it was true.

Lord Blair, Ian Blair, formerly Commissioner of the Met, said that as a detective this was for him the definitive evidence for the resurrection. Nothing else could account for such a reckless change of heart.



Piece number four: **the existence of the worldwide Church** and the 2.4 billion Christians today. You can fool all of the people some of the time, and some of the people all of the time, but you can't fool so many, so much, and for so long. You can't base such a huge, worldwide religion on a fundamental untruth. Such a deceit is bound to collapse under its own falsity.

Want another piece of the jigsaw – number five? How about **the phenomenal claims** made about Jesus by the people who had once known him personally. They'd lived with him night and day, they'd done the washing up with him, gone swimming with him, laughed and sung with him at those long evening meals - and now they were saying he was divine. The first Christians fell over themselves trying to find titles and phrases that were exalted enough – look at Philippians or Colossians or indeed any of the letters in the New Testament. Something immense had happened to make them say all this.

OK – that’s five pieces of the jigsaw. But there’s another crucial piece without which all these others might still seem unconvincing, and that’s the **personal experience** of ordinary Christians, of people like you and me. Is there some way we ourselves can say that we have *known* the risen Christ? Because otherwise this could all be an interesting intellectual exercise but the jigsaw won’t really come together – won’t show the picture of a risen Christ; it’ll just show *ideas* about a risen Christ. An interesting theory.

As a newly committed Christian I once argued the case for the resurrection with my atheist grandmother. At the end she said, ‘All right, you might have won the argument, but you’ll never convince me.’ I felt as if I’d crushed a butterfly. Argument, without personal experience, isn’t enough.

In a matter like the resurrection of course we’re venturing into what’s ultimately a mystery, a different dimension of truth. Truth is always bigger than the facts; it includes the facts, of course, but it’s bigger. So ordinary categories of proof don’t actually work with the resurrection. It’s like asking if a late Beethoven quartet is true. What does that mean? It’s like trying to describe what it’s like falling in love. It’s like trying to measure courage in pounds and ounces.

So we need a large piece of our jigsaw called ‘personal experience’ that’s deeper than mere argument. In what way can I describe my **experience** of the risen Christ. Je ne sais quoi! But the nearest I can get is to say that *I know I am never alone. And that that ‘neveraloneness’ is personal; it has the quality, the character, of Christ.* And that confidence reaches down below the level of mere argument. It’s an existential reality in me, that Christ is risen, that he’s alive, now, through his Spirit.



Janani Luwum



Distant view of Namirembe Hill, Kampala



St Paul's Cathedral, Namirembe

Archbishop Janani Luwum was killed by Idi Amin in Uganda, probably personally by Amin himself when the archbishop went to remonstrate with him over the extra-judicial murders going on all over the country at the time. Thousands of people gathered on the hill called Namirembe, devastated at the news of their archbishop’s assassination. People just stood there on the hill, dazed, stunned by what had happened. Then the retired archbishop of Uganda came out and began to read Luke’s account of the resurrection, pausing at the verse where the angel says to the

women, 'Why do you look for the *living* among the dead?' They realised what he was saying. Spontaneously a song of praise started rolling across the hillside: 'Glory, glory, alleluia.' They recognised that Christ was raised from the dead, and so therefore was their archbishop. The people **knew** it, at a level deeper than mere proof; the resurrection held them at the core of their lives.

That's where I find my final piece of the jigsaw. I don't claim to understand all the conundrums of the resurrection, the process, the nature of a spiritual body etc. But that's OK. In the resurrection we're on the very edge of human understanding.

Indeed, Tolkien, the Oxford academic who wrote *The Lord of the Rings*, said that the resurrection is 'a joy beyond the walls of the world.' It's beyond us, by definition. The theologian David Ford wrote, 'There's no ready-made world-view into which resurrection fits. If we think we have a framework that contains it, then we haven't grasped the sort of event it is.'

But that's fine, we're creatures, not the Creator. We're Harry Potter, not JK Rowling. We've been created, *written into* life, and we'll never be able to understand the genius of the author himself. But we know enough. *We know we're not alone, and that that 'neveraloneness' is personal; it has the character of Christ.*



J R R Tolkien (1892-1973)

In 1920, three years after the Russian Revolution, a large atheist rally was held in Kiev and a powerful orator was sent from Moscow. For an hour he demolished the Christian faith with argument, and abuse and ridicule. At the end there was silence; then questions were invited. A man got up. He was a Russian Orthodox priest and he went and stood next to the orator, facing the people. 'Christ is risen!' he said, simply. Immediately the whole audience was on its feet. 'He is risen indeed!' they replied joyfully.

Exit one atheist, faced with the deep, existential conviction of the people of God. Personal experience is the final piece of the Easter jigsaw.

The resurrection? Of course it couldn't happen. That's the point. It's so outrageous it could change your life.

Bishop John Pritchard

Coronavirus – warning about vaccine

This happened recently and is an important lesson for our friends and family in the older age group. A friend had his second dose of vaccine at the vaccination centre. Shortly afterwards he began to have blurred vision and struggled to get home.

He rang the vaccination centre and asked if he should go straight to the hospital for help. He was told NOT to go to the hospital, but instead to return at once to the vaccination centre and pick up his glasses...

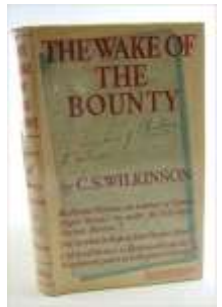
A DIFFERENT REFLECTION ON JIGSAWS

On the same day as Alexe sent me the text from Bishop John's sermon, **Bev Joicey** sent me this really interesting piece which also contained the words 'jigsaw' and 'Christian' but was about something totally different. Without forcing an additional link between Wordsworth, daffodils and the after-effects of a sermon, Bev tells of some little known links between the Lake-land poet and this area. And his own personal puzzle. As for the link with Christian—well, read on!

Jigsaws and Quests

Over lockdown and searching for meaning in life, I notice how often mental quests and jigsaws arise. One of my mine centred on William Wordsworth as every now and then some biographic detail makes me want to know more about his background. For example, how well did he know Fletcher Christian, did he talk to Coleridge about him, who was Mary Hutchinson, why did he marry her in a church at Brompton-by-Sawdon near Scarborough and did he ever pass through Richmond?

Years ago, when a young librarian, I read a book 'In The Wake of The Bounty' linking the Bounty Mutiny with 18th Century British Culture. In particular, the author points out that Wordsworth and Fletcher Christian were school friends, and the rumour that, long after the infamous mutiny, the pair met once again while walking in the Lakes. Maybe. The author suggest that, as Wordsworth and Coleridge were close friends, they likely spoke about Christian and the Mutiny and, thus, it may be assumed that Fletcher Christian is the model for the Ancient Mariner. Truth or fiction, Wordsworth spurred my Romantic memory.



Years later, regular visits to Scarborough involved passing St Mary's Church in Brompton. Here, I read, Wordsworth married a Mary Hutchinson. Brompton being quite a distance from Grasmere - even now, let alone in the late 18th century, I puzzled what brought him here to marry Mary and who was she?



William Wordsworth

Not that I should pretend that I followed this story with diligence or academic vigour; no doubt any decent biography would have provided the answers but I rather enjoyed the jigsaw puzzle.

Another piece of the puzzle was resolved looking through a guide to the Lakes prior to visiting Penrith. It said that Wordsworth's mother came from the town, that the family often returned there to visit their grandparents and that, during such stays, the

youngsters sometimes attended a small dame school in the town where Mary Hutchinson was also a pupil. All became good friends and the friendship between William, Dorothy and Mary grew especially strong.

Moving to Richmond, I read that William had written a poem set just a few miles from here but I remained ignorant why he was in this area. Serendipity helped me here.

Rummaging amongst books in the Old Station, a memoir about Darlington and district and an article by Chris Lloyd in the D&S Times, helped me find another piece of the puzzle. Apparently William, Dorothy and Mary had sustained a regular correspondence between themselves despite being apart - William in Cambridge then France, Dorothy in Bradford and Mary living on her uncle's farm in Sockburn. On returning to England, William and Dorothy settled in Dorset, where they were joined by Coleridge and, later, Mary who came for a six month stay, only returning to her North Yorkshire home when the others decided on a trip to Germany.

Back in England, their Dorset cottage sold, the Wordsworths accepted an invitation to stay with the Hutchinson family at Sockburn. An intended brief stay turned into seven months, with the three growing ever closer; having walked the area together, Mary would copy up William's writing. Here, they were again joined by Coleridge and here, this married man, soon fell in love with Sara, Mary's sister. But that is another story.



Finally, the Wordsworths left Sockburn, having found their ideal home, Dove Cottage, in Grasmere, After sad goodbyes, Mary's brother took them on horseback as far as Richmond; then they began their long journey towards the Lakes. Five miles out of the town was Hart Leap Well which held its own legend. William turned it into a sad and dramatic poem.

And how does Brompton-by-Sawdon fit into this picture? Their letter writing continued while Mary and her brother left Sockburn, eventually going to a farm at Brompton, near Scarborough. And it was here that William and his sister journeyed for his marriage to Mary, on 2nd October 1802.

So with various texts, some luck and enthusiasm, the puzzle is complete – or is it? After all, there is usually a piece missing from most jigsaws. Did Wordsworth and Christian ever meet? And what about Sir George Cayley, from Brompton, inventor of the first flying machine? Did he and the Wordsworths meet? So another puzzle lurking, perhaps.



Dorothy Wordsworth



Mary Hutchinson

Poetry From Downholme

GEORGE ALDERSON, reader at Downholme, has penned more thought-provoking verse with an instructive look into the future.

Match In Heaven? Match Postponed! Match Practice!

The interview beckons and in a few seconds, St Peter will stand at the gates.

I hear his keys jangle. My nerves start to tangle while, patiently, everyone waits;
The queue shuffles forward and now I feel awkward. Should I reconsider my place?

I've come up to Heaven. I've been down to Devon, but here there is plenty of
space!

My Vicar has told us that our Magnum Opus should be to make room for the Lord,

So no need to worry, no one's in a hurry and everyone's happy not bored.

Should I reconnoitre (though I must not loiter)? Today I have so many tasks;
That's assuming, of course, that I have the resource: "Assimilate all that he asks!"
It will be a surprise when he looks in my eyes and says to me "Now it's your turn.
The result of the test will reveal what is best—and that's what you come here to
learn!"

My heart starts to flutter. My lips move then mutter, "I'm sorry St Peter! Goodbye.

I may come back later, when Heaven can cater for someone imperfect, but I

Had come here expecting, accepting/rejection would be very simple to take!

My mind is much clearer now I have come nearer. My conscience is what is at
stake!"

At last I awaken, unharmed but quite shaken and thankful it's all been a dream.

I'm simply not ready! I'm far too unsteady to sit in the clouds, it would seem.

So first I will ponder down here and look yonder—and ask for my sins to be waived;

Then when I meet Peter, things will be much sweeter and maybe, at last, I'll be
saved!

A JOURNEY IN FAITH

Conversations with individuals at Café Church have often taken time to explore the 'subject's' path through personal development in the Christian faith which has led them eventually to this benefice. Two readers have offered their own written thoughts on their paths in faith to Richmond. ALEXE ROBERTS offers her personal story.

My journey in faith

My mother was raised and educated as a Roman Catholic and married an atheist. The compromise was that she and I attended the Church of England ("High" church). She did not believe in Sunday School so I attended Mass from the age of three, once pulling my oiled sou'wester over my head and sliding off the pew with a thump. I did not like the Brownies (too many craft badges!) and was expelled from the Girl Guides (don't ask). However, grammar school offered the opportunity to sing; even to sing the Bach Passions at the Royal Festival Hall and the glory days of Robert Tear et al. Although I had stopped attending church, the music was beginning to resonate. An opportunity to sing in Brahms' Ein Deutsches Requiem kindled more emotion.

Then it was off to university – not an academic triumph, it must be said – where I encountered a group of people who still count among my closest friends. It was there that I began to learn from them about faith, be nurtured by them and the Reverend Richard Bevan, and guided to confirmation one blustery evening in the majestic emptiness of Durham Cathedral on the feast of St Agatha.

Fast forward to returning to Essex, joining a large urban church, and beginning to learn about "service". Now married, work in London afforded worship at All Saints', Margaret Street, in the days of Archbishop David Hope, and at St Alban's, Holborn. Once moved to Buckinghamshire, we found the most wonderful Anglo-Catholic Church where Holy Week observance included the All Night Vigil in Russian, singing the Palm Sunday and Good Friday Responsories – and the opportunity to spearhead the fund raising for a hall for a very deprived community.

Moving to North Yorkshire proved a rocky road spiritually although I was grounded by a particular Lent talk by Bishop David Jenkins where he encouraged us to be "our best selves". Thirteen years ago we "found" St Mary's, and have been nourished by various incumbents. The opportunities to serve are God given, and there is much teaching from Martin, Paul, and Bishop John. The last year has allowed daily participation in the Office; liaison with the wider community; the ability – it is hoped – to "make a difference".

Thank you, St Mary's for nourishment and strength.

Alexe

RICHMOND 950

Many will know that this year marks the 950th anniversary of the founding of Richmond Castle, around which the town or Richmond evolved. COVID stopped the original launch. 8th May is now the official launch date (see below) with a full programme during the remainder of the year. Go to www.richmond950.co.uk

950
1071
2021
RICHMOND

Welcome to Celebrate Richmond 950



**Saturday
8th May
Official Launch
of 950 and
Historical
Market**

Trouvere Medieval Minstrels, Tom Fool striding on his stilts and jester, Lord Flame with foolery, japes and jokes. Hear the Town Crier and look out for the Victorian Policeman

12 noon
Official Opening
by our Mayor and the
950 Patron

10am - 4pm

Bigger Saturday Market with historical stallholders

- pottery • historical costume and accessories
 - honey and wax products • jewellery, amber and pewter
 - haberdashery • local ales • re-enactment gear • leather goods
 - historic toys • weapons and shields
- on sale as well as other historical goods alongside the Market's regular food and plant stalls

Richmond Brewing Company's 950th Ales on Sale
Home Front Mild Ale, Red Rufus Ruby Ale
and 1071 IPA

Visit the Celebrate Richmond 950 Stall
with 950 mugs and t-towels for sale and the year's
up-to-date programme of events.



Events throughout the year...

Talks - Concerts - Markets - Walks - Exhibitions - Archaeology - 950 Trees - Brewing - Cricket - Eating - Theatre - Museums - Swimming - Gardens - Workshops - Golf...

May Days

The month of May carries a number of days of name and note. Here are the main ones explained

1st May : May Day. Ancient pagans saw this as a day marking growth and nature. Romans held the festival to honour the Mother-Goddess Maia, whilst the Celts held the feast of Beltane in honour of the sun god Belti. In 'Olde England' people went mad in May after the hardships of winter and hunger of early Spring. May became a time of unbridled merriment and indulgence. Henry VIII often went 'a-Maying'. People stayed out all night and returned in the morning or dancing on the green. Protestants banned May Day in 1644; Charles II restored it. May queens, flower garlands, maypole dancing, Morris dancing and, in Derbyshire, well dressing. In all of this, there has never been a Christian content to May Day.

9th May: Rogation Sunday (Sunday before Ascension): means asking God's blessing on the seed and land for the year ahead. This stemmed from a Roman festival who called on the help of the gods Terminus and Ambrarvalia to drive away evil from cornfields, with people processing round the cornfields, singing, dancing and sacrificing animals. In 465 AD, Mamertius, Bishop of Vienne, knew of the pagan custom and ordered that prayers should be said in ruined or neglected fields to improve harvest. The festival eventually arrived in England in the eighth century and became a fixed annual festival, asking for God's help. On Rogation-tide, a church-led party accompanied by villagers would walk the cross around the boundaries of the parish—beating the bounds—with occasional stops to implore God's help to bring a good harvest.

13th May: Ascension Day: fixed at 40 days after Easter—so the date changes from year to year. Although little is known of Christ's teaching in those 40 days, frequent appearances strengthened and encouraged His disciples to carry on his work by going to the corners of the earth as his witnesses. On the 40th day, he led them out to the vicinity of Bethany, lifted up his hands and blessed them—during which he was taken up into heaven.

23rd May: Day of Pentecost, Whit Sunday: 'White Sunday' was the day on which children dressed in white and marched to church. No processions now, and the day is more accurately called the Day of Pentecost. It is celebrated 50 days after Easter.

The year Jesus was crucified at the Passover, the remaining 120 or so followers were in an upper room in Jerusalem, afraid to go out because they feared arrest. But then they had an amazing experience, described in terms of wind and fire—a great surge of spiritual energy and confidence. Jerusalem was full of people celebrating the most popular feast day in the Jewish calendar—the Feast of First Fruits. Christ's followers, imbued with the Holy Spirit, burst out onto the streets, led by Peter, telling their story and speaking in tongues. So great was the impact of the message that an estimated 3000 people believed and were baptized in the name of Jesus. They were the nucleus of what would become a Church. So, in effect, Pentecost marks the birthday of the Church

CHRISTIAN AID WEEK 2021



This year, Christian Aid Week runs from 10-16 May. Our benefice has always been very active in its support of this annual focus

JUDITH BARBER, our local organiser, gives us an update of the 2021 event and outlines why our community support is so much valued. And it is community support which is being sought. Knowing that this year's Christian Aid week is concentrating on the provision of clean water to communities, as described last month, allows us all to tell the story to others and elicit their support.

Judith now offers an overview of what is happening in our town for Christian Aid Week

Due to the current situation the St Mary's Christian Aid Group has decided not to proceed with a house to house collection this year so we are not asking for volunteers to distribute envelopes. However we still need to raise as much money as we can for Christian Aid's ongoing work across the globe so this is our request:

Please support Christian Aid Week this year in any or all of the following ways:



[Donate to the Just Giving page](#) using the following link:

<https://www.justgiving.com/fundraising/RichmondCAGroupOR257595>



[Join in with our fun Quiz](#)

Date **Friday, 14th May 2021**

Time **7.00 pm.**

All ages welcome

This will be via Zoom so for joining details please see the St Mary's website where the code and password will be available nearer the time.



[Do the 300,000 Steps Challenge](#) and ask all your friends to sponsor you - as well as keeping well exercised! This sponsored fundraiser clocks in at just under 10,000 steps a day. Find out more and sign up at caweek.org/steps



If you prefer to give cash, please take one of the envelopes from the back of church and return it with your donation to Rev Martin, Curate Paul, churchwardens Jan Jack/or Peter Trewby, treasurer Martin Clarke or Coordinator, Judith Barber tel. (01748) 824656 or 07435 566566

Fairtrade – Meet the Regenerators

Fairtrade events are still on hold but sales go on, thank you to all who have bought and continue to buy from Traidcraft – a percentage of sales income is sent to Traidcraft Exchange.

Thank you also to everyone who has donated to Traidcraft Exchange – I have just sent off £180 in donations, this will be doubled by the government so that will be £360. – enough to fund solar panels for a smallholder farmer. All donations will be doubled until June 7th for the Regenerators Appeal, to help the most vulnerable stand strong in the face of climate change.



The Regenerators know what they need to do, they just need our help to get started. Monira in Bangladesh and others like her throughout the world are fighting back against the climate crisis. Together they are taking a stand against climate change – by planting crops that can grow in extreme weather, protecting the forests and investing in climate smart technology.



With our help they can regenerate their land and protect the earth for generations to come – and earn more for the hard work they do every day.

Monira says ‘All my life I grew up seeing six seasons in my country. But now the hot season is so long, it’s burning all the time. Winter comes for a very short time and too late, so we cannot grow vegetables like before. There are many frequent cyclones. We are already very poor and this climate change is making our days miserable.

This project is changing our lives and making us aware about climate change. We are trying to plant trees. We are trying to build our houses stronger and on a higher place. Together when we stand side by side, we are able to deal with many problems.’

By investing in climate smart technology, like solar panels and irrigation systems, those on the frontline of the climate crisis can protect their homes and incomes and learn to do more with the natural resources they already have.

Protecting forests and planting trees will regenerate soils and stop erosion, mitigating the worst impacts of flooding, whilst growing new varieties of crops, better suited to surviving erratic weather will give communities a decent income, a small profit and enough to eat whatever the climate throws at them.

Setting up small businesses such as fisheries, poultry farms and beehives will bring in additional, reliable income for families in ways which don’t harm the earth.

52 million people across Africa are facing crisis levels of hunger from droughts, flash floods and extreme weather.

Please continue to support Traidcraft and if you would like to make a donation to the Regenerators Appeal I would be happy to receive it! It is hoped to hold Fairtrade events later in the year and that if our climate is favourable we shall at least be able to hold an event outside. Contact 01748 812015 remwalker7@gmail.com

Rachel Walker

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News from the Pews

Passing on the Light

Congratulations to Gillian Howells on completing her walking challenge with four friends, each of whom committed to walking 70 km as part of a self-created project which they called 'Lighting The Future'. The challenge was created to raise awareness of and support the cause of World Peace Education. With the World Peace Flame being the symbol, each participant walked a personal 70 km and then handed the flame on to one of the group of friends. Gillian's only regret is that she was hoping to send us a photograph of her symbolically handing on the flame to friend Roselinde in Arnhem. At every hand-over, a video recording was made. Unfortunately, technology has not favoured getting the key 'hand-over' image—although photos can be viewed on Gillian's Facebook page.



Having drawn reader's attention to this relevant project, a reminder that free education packs can be obtained from www.worldpeaceflame.co.uk, where you can also read more about the dream— "Imagine if every man, woman and child in every nation and country, from every religion and creed, were united in peace.". Financial support can also be given to this Netherlands-based charity through the website—donations in euros. Gillian can also be contacted via her e-mail address—gillian@gillianhowells.co.uk



NEWS FROM THE PEWS (continued)

News of the Jackson Charity at Marske

At Marske we have a charity which was established in the seventeenth century.

The Reverend John Jackson, Rector of St. Edmund's, set up The Jackson Charity in 1680 with the principle aim of providing support for the poor, sick, elderly and infirm of the parish of Marske and New Forest. It was also stipulated that a small percentage of the charity's income was to be set aside to meet the annual wage of a teacher for the children of the parish. Over the years amendments have been made to the way the charity has been granted but the overall aims are unchanged.

Although the school in Marske has been closed for many years, school age children of the parish are given book tokens, paid for by The Jackson Charity, at Christmas. Because of the pandemic, tokens were not issued last Christmas but the Trustees decided to offer more practical help with home schooling during lock down.

Liz Kluz

Letters to the Editor

For those of us "zoomed out", the Rev Paul Sunderland devised "Lent in a Bag" – a wonderful pot pourri of cornucopia. There was a wonderful collection of stones, coloured pencils, cloth, paper patterns, love hearts (love hearts?) a cross... We have been treated to wonderful views of the countryside around Paul's house, his comfortable study. We have listened to him reading so movingly from The Message, praying so comfortingly, and inspiring us to love and be loved. Thank you, Paul, for your gentle guidance.

Alexe Roberts

St Anselm

I listened to the Lent service from Canterbury Cathedral and two of the participants introduced themselves as members of the Community of Anselm, which would not have really registered had I not read the article in the magazine about St. Anselm and Justin Welby so many thanks for that as it made the presence of the young people much more meaningful.

Pamela Holland

A group of lads took a trip to France and decided to attend Mass in a small town, even though none of them understood French. They managed to stand, kneel and sit when the rest of the congregation did, so it wouldn't be obvious they were tourists. At one point, the priest spoke and the man sitting next to them stood up, so they got up, too. The entire congregation broke into hearty laughter.

After the service they approached the priest, who spoke English, and asked him what had been so funny. The priest said he had announced a birth in the parish and had asked the father to stand up.

FOR ALL THE SAINTS

If you look at a comprehensive list of individuals who have been beatified as saints, it is dauntingly extensive. It acknowledges and celebrates the experiences and acts of human beings across over 2000 years. Presumably because of historical structures and cultures and opportunities to be seen, heard and to influence, there are many more men than women listed—and many more who will be known beyond the confines of their own areas.

So, in considering the better known names in the list of saints whose anniversaries are celebrated in May, the following article by-passes St Augustine of Hippo (26th May) St Matthias, the replacement for Judas in the apostolic team (15th May), St Dunstan, restorer of monastic life in England (19th May) and even St Joan (of Arc—30th May) to look at someone whose name may be known but whose works may not - Julian of Norwich -a female writer in a 14th century man's world). Julian has not yet been beatified by the Roman Catholic church but is celebrated in the Anglican and Lutheran traditions. And her words are oft-quoted in sermons. Who was this almost-saintly woman?

Julian of Norwich



Friday, 8th May is the feast day of a woman who has the distinction of being the first woman, and indeed the first significant writer, to write in English. It was at the end of the 14th century that our modern English language was starting to emerge from its roots in Anglo-Saxon and Middle English. Her own church at the time, the Roman Catholic church, has never felt able to recognise her as a saint in spite of her being held in high regard. However, the Anglican and Lutheran church communities honour her memory and works in the month of May.

So, Julian of Norwich, is not a saint in the literal sense. That 'honour' refers to St Julian of Antioch, a 4th century Christian martyr—or Julian of Toledo—or Julian of Le Mans, first bishop of Le Mans—or.... there are quite a few, and all of them 'chaps'! So why does a woman called Julian merit such attention by the Anglican and Lutheran churches and have informal sainthood in the Catholic church?

First of all, little or nothing is known of her early life. She is known to have been born in 1342 or 1343, although there is no certainty about the year of her death other than it occurred after 1416 and before 1428 when a new anchoress moved into her cell. At that time, Norwich was the second city of England and possibly one of the leading religious centres in Europe. Certainly, the visitor to Norwich today will be struck by the number of churches in quite a small area, with the dissolution of the monasteries (1536-1540) concealing modern evidence of the number of religious houses in the area.

Historians are not even sure of her real name. She grew up at the time of the Black Death which swept the country in the mid 14th century, unwittingly (in retrospect) causing the decline of the old Norman feudal system by creating labour shortages, but more obviously taking the lives of almost one-third of the population of Norwich.

To be able to write as she did, Julian must have had an education. It is possible that this took place at Carrow Abbey, near Norwich, under the tutelage of Benedictine nuns from about the age of six. Certainly, there is evidence that a school for girls existed there at that time. However, the lack of any honouring of her at Carrow Priory has led some to question this version of her early life.

She did not become a nun, but did become an anchoress. The definition of an anchoress is ‘a woman who is walled into a cell to live a life of prayer and contemplation.’ As such, anchoresses also became known as ‘mystics’ - women who try to gain religious or spiritual knowledge through deep thought.’

This role in life which she chose demanded a rigorous selection process, leading to a special service held, in the case of the Norwich area, at St Julian’s Church in the presence of the bishop of the time. Part of the service included the singing of psalms from the Office of the Dead, symbolic because, at the end of the service, the anchoress would be led to her own cell. The door would then be sealed up—a symbolic departure from earthly life.



St Julian's Church today

Thus quarantined from everyday life, the effects of the plague and regular contact from any of her family who survived the plague (certainly her mother did), the anchoress who took the name ‘Julian’ devoted herself to prayer for people’s souls, practical works such as making clothes for the poor and writing. And it is her writings which have lived on and been of influence.

Although it is likely that she did not live a life of total isolation, such a solitary existence, perhaps accompanied only by a cat, opened her up to the receipt of visions through reading, prayer and thought. Her key work was entitled ‘Sixteen Revelations of Divine Love, Shewed to a Devout Servant of our Lord called Mother Juliana, and Anchoress of Norwich’ when published in 1670—not the catchiest of titles but opening up a profoundly different way of looking at difficult theological questions for Christians.



The writings themselves were the product of revelations (‘shewings’) of the Passion

of Christ which she believed came directly from God. The most powerful of these came after the first publication of her writings in 1670 and caused her to expand her original Short Text to what is known as the Long Text some 20 years later. In 1673, she was seriously ill and at death's door. She had a combination of a high fever, periods of dehydration and paralysis. This 'simple, uneducated creature' as she called herself lay on her death bed for 'three days and three nights.' Not expecting to live until morning, she was given the last rites.

On May 8th, eyes fixed, body numb and unable to speak, the priest who came to preside over her death fixed a crucifix at the foot of her bed. Over the next few hours she had a series of fifteen visions ('shewings') as she gazed at the crucifix. The following night, visions of the crucified Christ appeared. She wrote: " I had a true and powerful perception that it was he (God) himself who showed this to me without any intermediary."

The 16 revelations deal with the nature of evil, salvation and hell. Through her 'shewings' about Christ's passion, she became re-assured of a gentle, merciful and forgiving God with 'an everlasting love for mankind'. But the powerful and original stuff, challenging the views of her times and the centuries which followed, centred on the nature of God. Hers was a God 'familiar and courteous and incapable of anger.' The God of her visions is one with feminine as well as masculine qualities. Indeed, she wrote at length of the 'motherhood of God' - a God who is incapable of anger and wants us to consider and enjoy love in everything'. She routinely describes Christ as our 'mother' as well as our 'brother'. (Writer Timothy Sexton reflects that this was not uncommon in the Medieval age and would not cause the sort of opposition which later generations would present).

She urged human beings to trust in the teachings of the Church and to acknowledge their own insufficiency before God. Mary, she said, teaches people how to approach Jesus with reverence and love.

Her visions of the devil caused her great sorrow and pain but also showed her of God's triumph through love and leading to the central belief of the writings that, no matter how much people suffer in life on earth, God will 'make things well' in the end. Indeed, T S Eliot uses one of her most famous sayings 'All shall be well, and all shall be well, and all manner of things shall be well' in one of his poems, 'Little Gidding.' These words seem to have strong echoes in the words of Captain Sir Tom Moore— 'tomorrow will be a good day' - words giving comfort and strength at the present and a picture of a better and brighter future, and, as such, of great relevance in current times.



From having been close to death in 1370, she lived another forty six years. She was a spiritual authority in her community and was the recipient of bequests to support her and her maid, Alice. Although there are no attributions of miracles. She is popularly revered by Catholics and at times referred to as 'Saint' or 'Blessed'. Her feast day in their tradition is 13th May.

It was Eliot's use of her words which seems to have brought her back into prominence. Sydney Carter wrote a song 'And all will be well', sometimes called Bells of Norwich using her writings. Her works have been translated into many languages. And, in her calm, solitary existence, the thinking, beliefs and self-isolation of Julian of Norwich have all had a particular relevance in current times.

In 2013, the University of East Anglia named their new study centre after her. The city of Norwich also began holding an annual Julian Week with concerts, lectures, workshops and tours, 'presenting her as a cultural, literary, spiritual and religious figure of international significance. At a slightly different level, a new swing bridge close to Norwich Station over the River Wensum was named the Lady Julian Bridge in 2009. A city proud of the influence of this 'simple, uneducated creature' whose works have been highly valued around the world.

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First edition of 'Revelations of Divine Love' pub. 1670

From the Writings of Julian of Norwich

"Pray, even if you feel nothing, see nothing. For when you are dry, empty, sick or weak, at such a time is your prayer most pleasing to God, even though you may find little joy in it. This is true of all believing prayer."

"See that I am God. See that I am in everything. See that I do everything. See that I have never stopped ordering my works, nor ever shall, eternally. See that I lead everything on to the conclusion I ordained for it before time began, by the same power, wisdom and love with which I made it. How can anything be amiss?"

"Wouldst thou learn thy Lord's meaning in this thing? Learn it well: Love was His meaning. Who shewed it thee? Love. What shewed He thee? Love. Wherefore shewed it He? For Love. Hold thee therein and thou shalt learn and know more in the same. But thou shalt never know nor learn therein other thing without end. Thus was I learned that Love was our Lord's meaning."





WILLIAM'S WALKS

May 2021



With the start of May we are all hoping that the next stage in freeing up how we spend our time has begun. Certainly, the change in the clocks at the end of March has given more opportunity to spend early and mid-evening time in the great outdoors, perhaps in the garden if you have one, or sitting on the doorstep in the spring sunshine. WILLIAM GEDYE has taken the trouble to offer us another of the walks from the Richmondshire 'Walking for Health' catalogue. Each of these walks has been rigorously researched by enthusiastic volunteers and each is used by groups who meet (when circumstances allow) for relaxation & companionship in the outdoor areas surrounding our town. This is another 'on the doorstep' walk

Another local Richmond walk which should show off plenty of bluebells and spring flowers in May, particularly in Iron Banks Wood.

Start/Finish - Richmond Station Car Park DL10 4LD.

Time—1 ½ Hours.

Difficulty—Moderate. Some steep slopes & steps.

Can be muddy after rain. Not suitable for pushchairs.

Toilets and Refreshments at The Station and Swimming Pool.

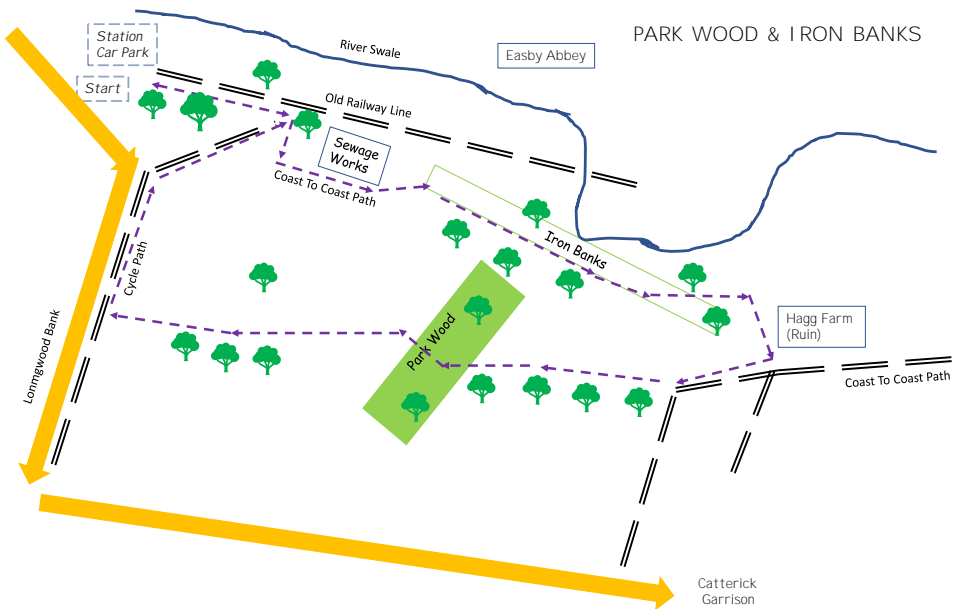
Ordnance Survey— Map 304 Northallerton & Richmond

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From the Station Car Park, follow the railway track towards Easby and then turn sharp right at the cattle grid.

Turn left along The Coast to Coast path, following the track past the Sewage Works and across the field into Iron Banks Wood.

Follow the riverside path until just before the section of collapsed riverbank where there is a sharp right turn and meander through the trees and back onto the main path. Follow this lovely path through the wood crossing the footbridge and ascending the flight of steps. (**WARNING!** Take care at the top along the narrow path with steep drop to the River Swale far below.)



Go through the kissing gate and along to the ruin of Hagg Farm – only a concrete base and outside toilet building remain!

At the main track crossroads ahead turn right. Keep straight on where the track bears left (Yellow waymark shows the way).

Follow the hedge-line up the field and look out for the prominent Oak Tree ahead. Go past this tree and enter Park Wood through the kissing gate. Steep descent down to the footbridge and up the other side.

Follow the path through several fields with grand views of Richmond on your right.

Turn right onto the cycle Track at the top of Longwood Bank, and follow this, keeping right over the cattle grid at the bottom. Steep descent to the second cattle grid beside the railway track.

Return to The Station along the railway track.

This is a Richmondshire Walking For Health route. For more information email: walk.for.health@btinternet.com or call William on 07710 739192

"The best remedy for a short temper is a long walk." *Joseph Joubert*

"In every walk with nature one receives far more than he seeks." *John Muir*

NOTES FROM OUR PAST

Following last month's story behind one of the less obvious stained glass windows at St Mary's, another window, now close to the baptismal font, caught JANE HATCHER's attention, not least because of the rather unusual Christian name for a child. How this novel name was chosen is part of Jane's latest note from the past.

Grathama

I like to knit little garments for the new arrivals of friends and acquaintances. Mostly their grandchildren nowadays, probably it will soon be their great-grandchildren. Yes, I know, people are always amazed that anyone nowadays can knit, let alone me for some reason (!), but I can, and I enjoy doing small garments – quickly finished, not too heavy on the arms – and of course I don't have any grandchildren of my own to pamper. But sorry, please don't ask, I'm not taking commissions until I've finished my next book on 'Richmondians' for the 950th anniversary celebrations!

However, one of the things that makes me aware of how elderly I am is my surprise at the names some babies are given. Even the lists of baptisms we used to have in the Parish Magazine sometimes puzzled me, which was the gender of the little one, and what on earth might future classmates call him or her?

But it's nothing new, not in St Mary's anyway. Two little girls, of successive generations, in Georgian Richmond were christened Grathama. You don't believe me? Well the second of them is even mentioned in the stained-glass window beside the font!

It all started with a couple called Ralph and Martha Hutchinson, who were living in Hill House with their increasing family in the 1750s. When their thirteenth baby arrived in 1758, they seem to have been running out of ideas for names. So they took syllables from each name of their three oldest children, and put them together: 'Gra' from Grace, 'tha' from Martha, and 'ma' from Thomas – making Grathama!

Those three children were by now in their teens, and were to be the godparents of little Grathama. It is said that Ralph and Martha lined up their twelve children in pairs, and led them down Frenchgate from Hill House to St Mary's for the baptism. Rather different from christening guests standing in the Council car park struggling to find coins for the ticket machine.

Three months after Grathama was born, her godmother and eldest sister Grace got married, to one of Richmond's medical men, Henry Blegborough. They quickly produced three children, and when their fourth arrived, named her after

Grathama. She grew up and remained in Richmond, though she did not marry, and lived with several of her unmarried siblings, one of whom, also Henry, became an apothecary like his father.

When the second Dr Henry Blegborough died in 1865, St Mary's had recently had its major Victorian restoration, and several local families were filling the church with commemorative stained glass windows. Thus a window was put in in memory of the Blegborough family, including the second Grathama. The window was originally set at the west end of the north aisle, but it became almost impossible to see when the Choir Vestry was added in 1903.

In 1996 when the font was moved to its present position, the window was also moved, partly so that it became visible again, but also because the subject matter was appropriate for a baptistery, because it depicts the Nativity. And there you can see the name Grathama in the text. And in case you were wondering what happened to the first Grathama, sadly she died at the age of three, and as far as I know she has no memorial.

Jane Hatcher

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An Easter Story

This lovely image was sent in following a school-home message from Trinity Academy to Jasmine's parents. I apologise for the quality of the image which was much better in the message sent to me than I have been able to achieve in adapting it for publication, but I did want to include it this month because of its relevance to the recent commemoration of Easter.

The teacher's message reads:

'Jasmine came and sat next to me to look through the Easter story book. She retold the story by looking through the book. This is what she could explain or recall. "He died but his body came back again. The knights came and took Jesus away to prison. The knights put him on some wood."



Musings from Marske

LIZ KLUZ reflects on simple pleasures and customs of the past as lockdown rules are eased and the prospect of a busier life starts to emerge once more.

The eye-catching titles of 'Dew Gathering', 'Bible Dicing' and 'Maid's Money' are all explained below. Information about the Marske -based Jackson Charity and its recent works can be found in the 'News from the Pews' section earlier in the magazine.

And she leaves us with some mysteries for ourselves. What were Fenny Poppers? What was Punkie Night? Which school-master was barred out? So, if the prospect of lockdown easing makes you pine for the simpler life of not going out, why not research these for yourself? For the others, see below.

As we emerge, tentatively, from the restrictions of the last year each one of us has a list of the things which make us happy and that we are desperate to resume. For some it's shopping, for others a foreign holiday features highly but for nearly everyone the joy of seeing our families and friends again, face to face, not on a screen, is top of our list. We have all had to get used to simpler pleasures during lock down, some of us have even discovered new ones, but the one thing which we have all missed is human interaction.

Before we came to rely upon technology for entertainment and to communicate with each other, it was surprising how many reasons for a get – together our predecessors managed to create. Events with tantalizing names such as Firing the Fenny Poppers, Runaway Mop, Barring-out the Schoolmaster, Punkie Night and Swan Up-ping sound intriguing.

Dew Gathering

A gentler custom which goes back many centuries is Dew Gathering. Before sunrise on the first day of May young 'lasses' living in the countryside met to collect the dew which had settled on the grass overnight and rubbed it onto their faces. They believed this would give them clear, blemish and freckle-free complexions. This custom was known by Henry VIII's first wife Catherine of Aragon who went out with 25 of her ladies early in the morning of May Day in 1515 to gather dew.



Samuel Pepys made a note in his diary in May 1667 that his wife had gone gathering dew on the recommendation of her friend Mrs Turner who told her that it was "the only thing in the world to wash her face in". It must have worked because she went a-gathering again in 1669 !

Bible Dicing

Then there is the rather unusual custom of Bible Dicing which takes place on the Tuesday after Whit Sunday at All Saints' Church in St. Ives, Cambridgeshire. In 1675 Dr. Robert Wilde, a poet and Puritan clergyman, left £50 in his will to be used to buy bibles for twelve "children of good report who could read the Bible".

A piece of land close to the church, still called Bible Orchard, was purchased with the money and the rent from the land was used to buy the bibles which are diced for annually.



Dr Robert Wilde's Will of 1675



Children Bible Dicing

Strangely the dicing took place, supervised by the Vicar, on the altar until 1880 when it was moved to a table by the chancel steps. After 1918 the custom was transferred to the local Church school until 1963 when The Revd. R. O. Jennings took it back into church and onto the table by the chancel steps.

Maid's Money

In 1674 another generous benefactor, John How of Guildford, left £400 for a charity which became known as Maid's Money. The interest from the money was to be diced for by two maids who had worked for their employers for two years within the same household, as long as the houses weren't inns or ale houses. The prize went to the maid who threw the highest number on the dice, with no second prize.

However in 1702 John Parsons, another Guildford businessman, made a bequest of £600, the interest from which was to go to a young man who had completed his 7 year apprenticeship and was willing to swear that he was worth less than £20. Should no man come forward in any year the money was to go to a "maidservant of good repute who has served in a private house for three years together".

If applications from apprentices ceased, then the bequest became combined with John How's charity and the maid who came second would receive the interest which was a better prize as the original bequest had been greater.

All in the month of May

200 years ago, on 5th May 1821 that Napoleon Bonaparte, Emperor of France (1804 – 1815) died of stomach cancer on the island of Saint Helena in the South Atlantic, age 51.

175 years ago, on 30th May 1846 that Peter Carl Fabergé was born. This Russian goldsmith and jeweller was best known for his fabulously decorated Fabergé eggs.

150 years ago, on 11th May 1871 that John Herschel, British astronomer, mathematician, chemist and pioneering photographer died. Amongst other things, he named seven of Saturn's moons and investigated colour blindness. He was also President of the Royal Astronomical Society three times.

100 years ago, on 3rd May 1921 that Ireland was divided into Northern Ireland and Southern Ireland (now known as the Republic of Ireland).

90 years ago, on 1st May 1931 that the Empire State Building in New York City was officially opened.

80 years ago, on 10th May 1941 that the last major attack on London during the Blitz caused heavy damage to many important buildings, including the Houses of Parliament, Westminster Abbey, St James Palace and Lambeth Palace, several railway stations and hospitals, the British Museum and the Old Bailey. More than 1,300 people were killed on one night. At one point during the Blitz, London was bombed for 57 nights in a row.

75 years ago, on 11th May 1946 that the first CARE packages for Europe arrived in Le Havre to help people who were starving after WWII. The first CARE packages were actually surplus US Army rations.

70 years ago, on 3rd May 1951 that the Festival of Britain and the Royal Festival Hall in London were opened. The aim of the Festival was to lift the nation's spirits by celebrating British industry, arts and science.

Also 70 years ago, on 9th May 1951 that the Lake District National Park was established. **It was Britain's second national park.**

65 years ago, on 24th May 1956 that the first Eurovision Song Contest was held in Lugano, Switzerland. It was won by Switzerland.

60 years ago, on 1st May 1961 that betting away from racecourses was legalised in the UK and the first betting shops opened.

Also 60 years ago, on 28th May 1961 that Amnesty International was founded in London.

20 years ago, on 7th May 2001 that Great Train Robber Ronnie Biggs returned to the UK from Brazil where he had lived as a fugitive for 36 years. He was immediately arrested and sent to prison to complete his sentence. Released on compassionate grounds in 2009, he died in 2013.

10 years ago, on 2nd May 2011 that Osama bin Laden, Saudi Arabian-born terrorist, died. Founder of al-Qaeda, he was thought to have masterminded the 9/11 attacks on the USA. Shot dead by US forces in Pakistan.

FROM A RECTORY GARDEN

The secret garden which is the rectory allotment has been sought by many after reading these articles, hoping to catch a glimpse of the mysterious, sometimes irascible and much sacked MISTER Jack Finney at his work with his faithful, three legged and one-eyed companion, ol' Lucky. No-one has yet been successful in either finding the allotment, with its now-famous shed and warming turtle stove, nor catching Mister Finney at work. Indeed, the latter is probably the reason Jack is much sacked.

However, I have been blessed with access to the secret path by which Mister Finney can be located, as has the vicar who has grown to admire the Monty Don-like skills of this independent-minded retainer.

Grasping my pogo stick, I confidently hopped down to see Jack at the centre of his empire, the weather not being warm enough to see him eating his bag-gins with ol' Lucky on Robert Willance gravestone, the place of our very first meeting. I found him gazing wistfully at a very large, vacant area of land, truck in hand and fork at the ready. I saw a tear brim from his wizened right eye and roll down his cheek, lined like an Ordnance survey map representatio of Ben Nevis. 'What is it, Jack?' I enquired. 'It's what us growed to love in this space ,' he replied. And so began his tale.

The Vicar's Giant Marrow (slice 1)

Now, ladies and gennelmen, me and ol'Lucky, we sometimes has our work cut out down on the rect'ry allotment, what with his nibs having joined the Richmond Health and Fitness Club and got inter havin' loadsa greens with his meals. He likes us to grow all them weird and wunnerful vegetables now – summat called silly-hairy-yak and coal-rabbi. I allus tell him: 'Vicar, all the veg yer needs is taters, neeps, carrits and a bit cabbij. All that other stuff is just for rabbits.'

Any road, one day he does off ter see some bishop chum in the diocese – the one that we saw disappearin' with squashed springs on his car when the zip wire incident went virus. The choir had complained about having ter bring umbrellas to choir practice, on account o' the lead gorn from the roof. When he arrives there, he sees a notice pinned to the cafeedral door. Now it weren't nuthin' like that ol' Martin Loofer's one in Battenburg or some such. Nah, it were a notice for a 'Grand Horticultural Show – for vicars only.' Yeh, an' it were offerin' a special prize of fifty pund for the biggest marrow.



Martin Loofer (sic) nailing his 95 Theses to the cathedral door in Battenburg (SIC!)?



Well, when 'e gets back, 'e comes skippin' down to me and ol' Lucky when we was all cosy in the shed and he sez: "Look, Jack – fifty pund prize for growin' the biggest marrer! Just think how that'll boost the income so's we can pay the parish share.' But I also fort that, since 'is 'Sermon of the Year

Cup', he's got a bit o' a taste for trophy huntin' – not ter menshun the chance ter buy a bulk load o' communion wine or how much he could build it up by puttin' it on 'Curate's Egg' in the two-firty at Cheltenham.

So he gives me a handful of cash and says for me and ol' Lucky to go up to John Mennil's an' get some big marrer seeds to grow. Well, I knows I don't mind 'im callin' me 'Jack' now, instead of a more respectful MISTER Finney, 'im and me getting matey after 'is sermon triumph, but me and ol' Lucky don't like bein' ordered abaht in our own allotment shed. So I sez: "Now, look 'ere, vicar, me and ol' Lucky is just having our baggins right now, so not even if the angel Gabbryel nor the Grim Reaper (3.30 at Cheltenham?) was to ask us, I'd still say not 'til me and ol' Lucky has finished our fat bacon sandwiches.'



'But,' I added in a suitable tone, 'When we is replete with us comestibles, we will perambulate up to mister Mennil's hemporium and purchase your requisites.' (Hah, I picked up that posh talk from watchin' verserunity challenge).

Well, he couldn't argue wiv that, so he runs off doin' a hop, skip and a jump to see if Genesis said anything about growin' marrers. Later on, ol' Lucky an' me goes up to see that good ol' boy, John Mennil. I tells 'im about the vicar and the competishun and, after we'd had a bit o' a laff 'bout this new project, I asks John if he had any marrer seeds so I could humour the vicar and grow one for his competishun.



Well,' John sez, 'That's odd 'cos it seemed that every vicar in Yorkshire were after marrer seed for a competishun and I'd have had none left if it weren't for this rep who came inter the shop this mornin', just back from Lancashire where a fella from the Rawten-stall Allotmment Association had given 'im some speshul marrer seed ter try out.' There were only six in the packet, not enuff to

sell in the shop, so John sez I could have the lot so long as ol' Lucky got his head outa the sack of dog biscuits.

When we gets back ter the shed, and after a cup of tea and a couple of gipsy cremes, I plants the marrer seeds in little pots on the shed winder sill and gev them a nice bit o' water. I makes sure I plants 'em on their sides, mind – don't ask me why, you'll have ter ask the Good Lawd that question – happen he's the only one that'd know.



In a week or two, each of them seeds had germynayted and the vicar were proper excited when 'e saw them. He sprinkled them wiv Holy Water and even read them the story of ol' Lazarus to help 'em on their way. I don't know about all that business – I just stuck 'em in the cold frame and let them get on on their own.

But me and ol' Lucky, we noticed that one of them plants were bigger'n the others. So I gev it the ol' Jack Finney treatment – a few secrets that me old Pa taught me when I was a nipper on his allotment. You see, ladies and gentlemen, there's all sorts of gubbins you can put on marrers t'help them grow. Ye, but only organicals – me and ol' Lucky don't hold with chemicals, nor some bishops either actually -but you already knows gar. Nah, but mostly what we put on 'em comes from cows- yeh, nice aroma that has, I can tell you. But it's all natural and it's powerful good.



So, any road, we moves that biggest chap Into a spot to hissself and gev it the full marrer growin' treatment. Well, soon it were the size of one of the vicar's veggie sausages. Then it grewed as big as a baby pig and still we kept feedin' it and it weren't long afore it looked loik a fully growed badger, stripes an' all.

Well, the vicar could hardly contain his excitement and he were down every day, strokin' it and croonin' over it and measurin' it in cubits wiv his crozier to see how much it had growed. He had to help me one day to lift it so we could put straw underneath it to keep it offer the ground. 'This, Mister Finney,' says he, 'is a sure fire winner. The fifty pound prize must surely be ours. What can possibly go wrong?'

[to be continued in June]

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THE WIT AND WISDOM OF MISTER JACK FINNEY

I had a great time last night. Went to the National Association of Traffic Wardens annual dinner. Lucky to get in. It was an all ticket affair.



I met a man in Meynell's who'd managed to create a pogo stick out of a vegetable. I was impressed. Apparently he used a spring onion.

My ol' Pa unsuccessfully pursued a career as a magician for a number of years before he gave up. He was finally disillusioned. Then he thought that his house was haunted when he saw a yoghurt floating across the room. However, he eventually decided it was just paranormal Activia



INFORMATION POINT- ALL ARE WELCOME.

There are a number of groups which used to meet on a regular basis as part of the church family before lockdown. As things ease, some are looking at ways of meeting but nothing is fixed as yet. These groups which cannot meet at the time of writing are still listed below.

Situations may change during Please check our website or use the contact number for information.

However, some one-to-one support is still operating , using telephone or Facetime/Skype contact

AFTER THE CARDS AND VISITORS

Bereavement is a very difficult time for the spouse/partner left behind.

Starting again on your own is even more difficult.

Carrie and friends would like to help you with the next step.

WE ARE STILL AVAILABLE THROUGH TELEPHONE CONTACT

Please phone Carrie on 850103 if you would welcome any more information. The approach is very informal and relaxed

PASTORAL CARE— A CONTINUING SERVICE

The St Mary's Church community wishes to do all we can to support, listen and love all in our parish whether members of our church or not.

The Pastoral Team at St Mary's has a **Prayer Circle** at St Mary's. If you have something which you would appreciate prayer for, whether for yourself or for someone you care about, we would be privileged to pray about it. No prayer request is ever too small or trivial. Whatever you wish to share, in confidence, we will support you in prayer.

To ask for prayer you can either telephone, email or text Rev Martin on 821241, fletcher_martin@yahoo.co.uk or 07762 440094; or Paul Sunderland (07989 178196) paul.sunderland@leeds.anglican.org—or speak to any member of the Pastoral Team and they will place your prayer in the circle. Please be assured your requests are confidential.

- ◆ *To be a praying member of the circle or a member of the Pastoral Team, please speak to Rev Martin or Paul. They would love to hear from you.*

St Mary's Groups Waiting to Resume—continued

Bible Study Groups

After the successful groups run in Lent, we are continuing the Book Group which met on a Thursday afternoon. See information at the end of Martin's message for details. Watch this space for when other groups will resume or check the website.



KNIT2GETHER

A weekly knitting, crocheting and hand sewing group. This group usually meets in the coffee shop/restaurant at Greyfriars every Friday between 10.30 a.m. and noon. All will be made very welcome when meeting restrictions are lifted.

Please check the church web-site or contact **Claire Murray** on **07737482611** for further information when the lockdown is over.

200 Club Winner — congratulations!

The winner of the April draw was Jeanette Sunderland.
Congratulations, Jeanette!

Sudoku - Easy

	3	7	1	8		4		
2				9	3	7		
5			2			6		
	5		8		6		2	
8		2	5		4	3		6
	7		9		2		5	
		3			8			9
		5	4	2				3
		4		5	1	2	6	

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Sudoku - Medium

	2				1	4		6
9					3	8		
				4				3
	6		2					
	5							4
					9		7	
6				2				
		3	9					1
8		1	5					9

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Word Search

From the Parish Pump Ltd

Rogation Sunday

The first Sunday in May is Rogation Sunday. This is when many parishes still 'beat the bounds'. Rogation means an asking of God - for blessing on the seed and land. The practice began with the Romans, who processed around the cornfields each Spring, singing and dancing, sacrificing animals, in order to get rid of evil. About 465 AD the Western world was suffering from earthquake and storm. Mamertius, Bishop of Vienne, aware of the pagan custom, ordered that prayers should be said in the ruined or neglected fields. Thus 'beating the bounds' became a Christian ceremonial. It arrived in England early in the eighth century. Each Spring, led by the priest, a little party from the parish would set out with a Cross to trace the boundaries of the parish. They'd implore God to keep their corn and roots and boughs in good health, and bring them to harvest. In the days when maps were scarce, 'beating the bounds' helped remind everyone just where the boundaries were. Do you know yours today?

Sunday

May

Rogation

Beat

Bounds

Asking

Blessing

Seed

Land

Romans

Processed

Cornfields

Spring

Earthquake

Storm

Prayer

Cross

Boundaries

Crops

Harvest

maps



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Puzzle Solutions

Sudoku — Easy

6	3	7	1	8	5	4	9	2
2	4	8	6	9	3	7	1	5
5	1	9	2	4	7	6	3	8
3	5	1	8	7	6	9	2	4
8	9	2	5	1	4	3	7	6
4	7	6	9	3	2	8	5	1
1	2	3	7	6	8	5	4	9
7	6	5	4	2	9	1	8	3
9	8	4	3	5	1	2	6	7

Sudoku—Medium

3	2	7	8	9	1	4	5	6
9	1	4	6	5	3	8	2	7
5	8	6	7	4	2	9	1	3
4	6	9	2	7	5	1	3	8
7	5	2	3	1	8	6	4	9
1	3	8	4	6	9	2	7	5
6	9	5	1	2	7	3	8	4
2	7	3	9	8	4	5	6	1
8	4	1	5	3	6	7	9	2

Wordsearch



Deadline for the June edition - 15th May
Stay safe.

For letters & articles, contact stmarys.maged@gmail.com

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